

ASHTABULA WEEKLY TELEGRAPH.

By James Reed.

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Of every description attended to, in the most tasteful manner.

BUSINESS DIRECTORY.

Physicians.

DR. W. M. EAMES, Physician and Surgeon (old residence), 25 N. Y. St., Office in Park St., opposite George Hall's Piano and Melodion Street Ashtabula, Ohio.

O. P. McDONALD, Physician and Surgeon (located opposite John Mansfield's Clothing Store, Main Street Ashtabula, Ohio.

G. W. FOSTER, Eclectic Physician and Surgeon, Geneva, Ohio.

DR. M. KINGSLEY, Homoeopathic, Kingsley, Ohio. Having had several years' experience, he feels himself competent to give satisfaction to all who may favor him with a call. References: Honorable Medical Society, Cleveland; Dr. Geo. Z. Noble, Dundee, N. Y.; Dr. E. Noble, Poughkeepsie, N. Y.; Dr. J. B. Dole, Fond du Lac, Wis.

Attorneys.

WILDER & FITCH, Attorneys at Law, Fisk's Block, Ashtabula, Ohio.

EDWARD H. FITCH, Attorney at Law, Ashtabula, Ohio.

SHERMAN & FARMER, Attorneys and Counsellors at Law, Ashtabula, Ohio.

J. R. COOK, Attorney and Counsellor at Law, and Justice of the Peace, Main Street, over Morrison's Store, Ashtabula, Ohio.

THEODORE HALL, Attorney at Law, Office with Henry H. Hall, Ashtabula, Ohio.

CHARLES BOOTH, Attorney and Counsellor at Law, Ashtabula, Ohio.

W. B. CHAPMAN, Attorney at Law, Office in the Court House, Ashtabula, Ohio.

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ASHTABULA HOUSE—R. Warrington, Proprietor. Quaintness run regularly from this house and from every table, a line of choice liquors, for the delicate and other interior parties.

FISK HOUSE—Ashtabula, O.—H. F. Culver, Proprietor. An excellent running and from every table of cars. Also, a good lively stable kept in connection with this house, for the accommodation of travellers.

AMERICAN HOUSE—John Thompson, Proprietor, Ashtabula, Ohio.

THE AMERICAN HOUSE, at the Depot has just been put in order, and being conveniently and pleasantly situated, with good accommodations for men and women, is a good place for travellers, or those from the interior having business to be cared for while passing a temporary abode. J. B. MOWERY, Proprietor, Ashtabula, July, 1860.

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STEPHEN HALL, Dealer in Dry Goods, Groceries, Hats and Caps, Laces and Shoe Findings, and general Merchandise, 2 doors South of the Bank.

A. HENDRY, Dealer in Drugs, Medicines, Chemicals, Paints, Oils, Varnishes, Brushes, Dry Stuffs, etc., Choice Family Groceries, including Tea, Coffee, etc., and Text Medicines. Pure Wines and Liquors for medicinal purposes. Physicians' prescriptions carefully and promptly filled.

TYLER & COLLINS, Dealers in Dry Goods, Groceries, Crockery, Boots and Shoes, Hats, Caps, &c., 2 doors North of Fisk House, Ashtabula, O.

H. L. MORRISON, Dealer in Dry Goods, Groceries, Boots and Shoes, Hats and Caps, Hardware, Crockery, Books, Paints, Oils, Ashtabula, O.

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WELLS & FAULKNER, Wholesale and Retail Dealers in Western Reserve Cotton and Cheaper Dried Fruit and Flour, Ashtabula, Ohio. Respectfully solicited, and filled at the lowest cash cost.

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L. WOLFE & CO. Dealer in Ready-made Clothing and Gent's Furnishing Goods. Ashtabula, O.

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CYRUS AVERY, Manufacturer of Tin, Sheet Iron, and Copper Ware, and Dealer in Stoves. Also, Agent for White's Improved Cast-Iron Wroughters. At the Old Race, and side Main Street, three doors south of the Fisk House, Ashtabula, Ohio.

GEORGE WILLARD, Manufacturer of Sash, Blinds and Doors, on hand and made to order. Also, Planing, Moulding, and doing to order in the best possible manner. Ashtabula, O.

RANSOM & COBB, Manufacturers and Dealers in Plated Lumber, Window Sash, Blinds, Door Mouldings, Fence Pickets, Parkings, etc., &c. Factory and Lumber Yard, corner Columbus and Centre Sts., Cleveland, Ohio.

GEORGE C. HUBBARD, Dealer in Hardware, Iron, Steel and Nails, Store, Tin Plate, Sheet Iron, Copper and Zinc, and manufacturer of Tin, Sheet Iron and Copper Ware, Fisk's Block, Ashtabula, Ohio.

T. MUIRE, Manufacturer of Tin, Copper and Sheet Iron Ware. Strict attention paid to making up and repairing Stoves, Stove-Pipes, Pumps and Lead Pipe, Fire-Troughs, Condensers, etc. Old Iron, Rags, Copper, Lead, etc., taken in exchange. Also, the latest improvements in the "Brilliant Cook Stove," with the latest improvements. 2 doors South of the Fisk House, Ashtabula, O.

Q. C. CULLEY, Manufacturer of Lath, Siding, Shingles, etc., and Planing and Moulding and Sawing done on the shortest notice. Shop South side of the Fisk House, Ashtabula, Ohio.

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W. W. SMITH, Manufacturer of Sole Upper and Harness Leather, and Dealers in French Calf and Harness Skins. Cash paid for Hides and Skins. W. W. Smith.

GEORGE HALL, Dealer in Piano Fortes, and Melodions, Piano Stools, Corns, Instruction Books, and Depots on Park Street, Ashtabula. See advertisement.

Furniture.

DUCRO & BROTHERS, Manufacturers of a full line of Furniture of the best descriptions, and every variety. Also, general Undertakers, and manufacturers of Coffins to order. Main Street, North of South Public Square, Ashtabula, Ohio.

LINES SAVAGE, Furniture Dealer and Manufacturer, cheap establishment, North Main Street, near the office of Dr. Farrington, Ashtabula, O.

Livery Stables.

H. J. CULVER, has removed to the Fisk House Stable, where he offers to the citizens of Ashtabula the use of the best equipped Livery Stable in Ashtabula County, at prices that range from 10 cents to the day, and 10 cents per hour. Call and see. Nov. 1, 1860.

Books.

M. G. DICK, Bookseller, Stationer and News Dealer. Also, Dealer in Sheet-Music, Toys, and General Family Goods. Main Street, Ashtabula, Ohio.

Miscellaneous.

O. H. FITCH, Life, Fire and Marine Insurance, and Real Estate Agency, Fisk Block, Ashtabula, O. Feb. 27, 1863.

SIMEON KEITH, Kingville, O., Dealer in Groceries, Cigars, Yankee Notions, and Pedler's Goods generally.

LUCE & STRONG, Grocers and Dealers in Groceries, Strawberries, and other small Fruits. Also, Manufacturers and Dealers in all kinds of Canned Foods. Apple River, Zelien, As., Ashtabula, Ohio.

Sinclair's Harness Store.

Main Street, Ashtabula.

J. H. SINCLAIR—late W. Red Head—would inform the public that he is now located opposite the Fisk House, where he invites patrons to call and see his stock.

PREMIUM CHEESE.

H. H. HALL has arranged for a complete supply of Harvey's celebrated Cheese for the retail trade. Every family knows its value. Also the choice Stock of Family Groceries in town, as a largely increased trade will follow. Call and examine them at his Store in Fisk Block.

TAPSCOTT'S

PASSAGE AND EXCHANGE OFFICE, 86 South Street.

FOR DRAFTS ON ENGLAND, IRELAND, &c., OF PASSENGER TO AND FROM LIVERPOOL AND LONDON, at the lowest rates, apply to TAPSCOTT BROTHERS & CO., 86 South Street, New York.

SOLED OUT—I have disposed of my

entire Stock of Millinery and Yankee Notions to Mrs. M. C. Wilson, together with the good will of the business, and as I design going out of the trade, cheerfully recommend my customers to her, assuring them that they will be as well as ever served. J. G. WRIGHT, Ashtabula, June 18, 1862.

Clothing! Clothing!

THE LARGEST STOCK EVER brought into this market, consisting of Ready-made Clothing; Furnishing Goods; Robes and Oil Cloth Clothing; Gloves and Hosiery; Shirts and Drawers; Collars and Ties; Hats and Caps; Umbrellas; Trunks; Carpet and Enamelled Bags; in short, every variety of Spring and Summer Goods for Men and Boy's Wear, on the most liberal terms for Cash. We would call special attention to our very extensive assortment of Cloths, and the facilities we have for Making to Order.

Garments of the Best Style, at Short Notice.

Our stock of Ready-made Clothing, Hats and Caps, will be worn full, and of the best quality of Eastern Manufacture.

Such are our arrangements for buying, that we are confident we can sell Goods in our line, cheaper than can be bought elsewhere. Please call and examine for yourselves. Ashtabula, April 4, 1862. 445 MANSFIELD & BRUCE.

National Thanksgiving—Thursday, August 6.

AMTUBULA, AUG. 8, 1863.

Rev. R. H. Conklin, Pastor of First Congregational Church, Ashtabula.

DEAR SIR: Will you please furnish us a copy of your sermon, delivered on the 6th inst., on the occasion of the National Thanksgiving, for publication.

LAWRENCE M. CROSBY, J. S. BLYTHE, H. FARMER, W. W. HARRIS, THOMAS HALL, W. W. HARRIS, D. W. HARRIS, J. D. HARRIS.

GENTLEMEN: I cheerfully comply with your request, and send you a copy of my Thanksgiving Sermon. It was written in some haste and under disadvantages which will account for any imperfections of style, still, if in your opinion its publication will be useful, it is at your service. With much respect,

R. H. CONKLIN.

GOD AND CÆSAR.

A SERMON.

Delivered in the Congregational Church Ashtabula before an audience of the several churches and their respective Pastors, by

REV. R. H. CONKLIN.

Matt. 22, 21. "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God, the things which are God's."

The civil History of the World is little more than a history of the rise, progress and revolution, or downfall of nations and empires. It would seem that earthly kingdoms, like mankind, are mortal and born to die. And like men, nations have their probation for a longer or shorter period, according to their measure of light, and fidelity to certain immutable principles, upon which national existence depends.

Such being the facts, in the civil history of the world, it becomes vastly important that we understand the principles and conditions of national life, that we may avoid the common calamity which has befallen the kingdoms of this world. The record of the past should admonish us of the danger of the future, and stir up in every patriotic heart, a jealous concern for the integrity and consequent safety for our beloved country.

To every careful observer, one thing is evident,—the natural tendency of society, and consequently of nations, kingdoms and empires, is downward. Nor is this singular, when we take into consideration the spontaneity of man and the moral influence of his degeneracy upon national character. And if the aggregate be corrupt and the national apostate, sin will not only be a reproach, but in the end, the destruction of such a people.

While a righteous God sits upon the throne of Omnipotent power and holds the reins of Universal Empire, it ever has been and always must be true, that when a nation has reached a certain boundary line of corruption, drawn by inexorable justice; the irrevocable judgment takes the place of remedial discipline, and such a nation is cast down among the scattered wrecks that line the shores of time. Although it may have been exalted to heaven and occupied the proudest eminence of power and glory, still, like Capernaum, it shall be thrown down to hell, buried in the grave of oblivion; because hostile to the government of God, and dangerous to the world of mankind.

With the possibility of such an impending destiny before us, and at a time when our country is experiencing a baptism of blood—the legitimate consequences of national corruption and demoralization; in connection with thanksgiving to God for preservation and success in the day of peril, it may be well to enquire after the immortal truths and principles which lay deep down at the very foundation of all civil government, ordained of God. And when I cast my eyes over the sacred record, in search of a text which shall convey all that is essential to the purity and stability of government, the words of our Savior stand forth as the embodiment of truth and principle on this subject:—"Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

Such is the order Heaven prescribes, to regulate our civil and divine relations.

And the order of duty indicated by our Lord in the text, is so self-evidently just and consistent with our civil and divine relations, that argument to convince men would seem to be a waste of time; since none will deny the obligation to "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

But a question may arise as to the proper division of our duty. In other words: what are the respective rights of God and Cæsar; and what are the duties we owe to each in our civil and divine relation? This is the real question at issue, and has been the bone of contention among men of different ethics, and not whether it was right to "Render unto God and Cæsar the things which belong to them!" Around this question men of different creeds have gathered their forces and fought their bloodless battles before the resort to carnal weapons and mortal conflict. Each saw the beautiful harmony flowing out of a righteous distributive duty to God and to Cæsar, but differing as to the exact line of jurisdiction between the civil and divine, instead of harmony, the land is filled with violence.

And before we can reasonably hope for a permanent national Union—such a Union as God will approve, and as will lay the foundation for future peace and prosperity; as a nation, we must be governed by the regulating principle laid down in the text. It must be the granite rock on which we found our national structure, the keystone in the arch of our Temple of Liberty—the north star for our Ship of State, while sailing down the course of time. Would we see a united, happy, prosperous country, where the rights of the high and the low, and the rich and the poor, are equally respected, then the supremacy of government must be maintained, and the spirit of insubordination put down. And while we exalt the civil code to the authority and dignity of a divine institution, Cæsar must no longer usurp the prerogatives of God, and strike down the "Higher Law" by a miserable time-serving expediency or half-way covenant with death and hell! God will accept no such unholy compromises, and the nation that ordains them makes a fearful issue with the administration of heaven.

With these preliminary remarks I now proceed with the following order of discussion; hoping to present so much of God in our national history that your hearts will be moved to unfeigned thanksgiving and praise.

1st. Consider the respective duties which we owe to God and Cæsar, or civil and divine government.

2d. Show the perfect harmony and consistency of those respective duties.

3d. Notice the tendency, in civil government, to reverse this order and the consequences.

1st. Consider the respective duties, &c.—Government arises from the necessity of order. It is said, "Order is heaven's first law." Hence, throughout the wide domain of God—in the kingdoms of nature and of grace—as universal as our knowledge of God and his works we find government tending to this one grand result—Order, Heaven's First Law! Now are we to suppose that God has provided laws for every thing except mankind! Or that man, the most exalted, intelligent and accountable of all God's earthly creation, is left to frame and irresponsible code without counsel or dictation from infinite wisdom? Such a conclusion can emanate only from blank Atheism.

But when we turn to the sacred orations of truth we are not left in darkness and doubt as to the origin of civil government; for there it is expressly declared that "there is no power but of God," and "the powers that be are ordained of God." In other words, civil government, as an institution, is of divine appointment. Properly considered, civil government is simply an extension of the divine and social condition of mankind, Jewish theory, in which God was recognized as the immediate Head and Law-giver, was no more divine, as an institution, or obligatory, than is righteous civil government in our day. Both were equally ordained of God.

Now, while men of almost every faith and political creed have conceded the divine origin of civil government, and have frequently urged the fact to bind men's consciences and enforce obedience to law,

they have made one mistake, which has cursed the world with infinite evil. They have drawn the sweeping conclusion that because civil government is ordained of God, therefore all civil governments are of divine appointment and equally obligatory upon society, and thus frequently making void the commandments of God through the laws and traditions of men! But neither reason nor revelation ever taught such an absurdity, thus making God responsible for every system of despotism, oppression and cruelty that has afflicted humanity. It is the institution of civil government that God ordains, and not the governments of this world, many of which do not recognize God.

Did God ordain the bloody code of Draco, which punished all crimes, from the least to the greatest, with death? Did God ordain the code of J. Jeorgus, which decreed that mothers should murder their feeble children? Did God ordain the government, both of Pagan Rome, and Pagan Rome, even while reeking with the blood of martyred saints? Is the government of Despotism Austria and Republican America equally ordained of God? And was the government of America before the Revolution and while we were yet subject to England, ordained of God? If so, wherein did our fathers differ from the traitors who are now endeavoring to overthrow the government of this country?

To affirm that so far as civil governments are right, they are ordained of God is evasion. It is simply affirming a self-evident truth. So far as anything is right, God endorses it. So far as the devil quoted scripture to our Savior he was right; but not when he sought to defeat his divine mission and plunge the world deeper in sin and moral night.

The same is true of civil government. Ordained of God, it may nevertheless bear the marks of human selfishness without forfeiting its claim to divine origin. But when human selfishness, by legislation, strikes down the fundamental principles of justice, denying to mankind its inalienable rights, and trampling it in the dust under the iron hoof of despotism, then such government is an apostasy from God, and by its very corruption, abolishes its subjects from the duty of peaceable submission. It is under such circumstances that the doctrine becomes true—"Resistance to tyrants is obedience to God," since God has no attribute that can take sides with injustice, oppression and corruption.

But permit me to call your attention more especially to the question of divine jurisdiction in civil government, and whether the civil code has any right or power to impose on its subjects aught in opposition to eternal rectitude;—also, whether law is obligatory when it contravenes and renders null and void the commandments of God.

Now, as to jurisdiction, little need be said; for we claim that it is among the self-evident truths that the creator and maker of all—God—who ordains the powers that be, is the absolute and universal law-giver and supreme head of all government, human and divine. The jurisdiction, therefore, of God, in civil government, is absolute, and there is no appeal from his decisions.

Blackstone says, "The law of nature, being eternal with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over the globe—in all countries and all times. No human laws are of any validity if contrary to this, and such of them as are valid, derive all their force and all their authority, immediately or mediately from this original." P. 27, vol. i.

In accordance with Blackstone is the universal law maxim, which affirms, "Lex naturalis suprema;" that is, "The law of nature is the supreme law." But why multiply arguments, authorities and maxims, to prove what all must admit who believe in the being and perfections of an infinite God. It would be the climax of absurdity to admit the existence of deity and then deny his authority over the dependent creatures of his power and the subjects of his universal administration.

Having shown that God not only ordains civil government, but also exercises a supreme jurisdiction over it, we are now prepared for the inquiry whether an unrighteous law can ever be obligatory;—a law which conflicts with natural justice and high moral principles. It would seem wholly unnecessary to make such an inquiry, but for the fact that modern ethics sometimes contravene the higher law, by countenancing for a comprehensive expediency and choice of evils.

President Wayland says, in his "Moral Philosophy," "We have no right to obey an unrighteous law, since we must obey God at all hazards." P. 408. The same sentiment is uttered by the apostles when commanded to teach no more in the name of Jesus. Their noble reply is, "We ought to obey God rather than men." When the issue is between God and men, we have nothing to do with compromise, but must obey God at all hazards.

We are sometimes told that the apostles enjoined obedience to the civil code of Rome, although a pagan government! So they did, as far as the civil code was right, and did not require a sacrifice of moral

principle. But when the civil government of Rome said, "Worship the gods," then the apostles said, "Nay." They took the hazard, and all died martyrs, save John, because they would obey God rather than men. So the three Hebrews, Shadrach, Meshach, and Abednego, when required by royal edict to worship the golden image, replied, "Be it known unto thee, oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They took the hazard, and God delivered them.

But I need not multiply Bible illustrations, since every one knows that both Old and New Testament Saints maintained the doctrine—"We must obey God, rather than men." Nor will I introduce the long list of martyrs who have sealed their faith with their blood, sooner than yield obedience to an unrighteous law. The examples given establish the principle that when legislators frame government or laws in opposition to the divine code, we are under no obligation to obey them, and it is treason against God to enforce them.

Thus far we have considered the things which belong unto God—his unlimited jurisdiction and our duty to obey Him at all hazards. Let us now consider the things which we should render to Cæsar; or in other words, the duties which we owe to civil government.

First: As constituent members of civil government, duty to God and our country demands that we should endeavor to elevate men to power who are most trustworthy and the best qualified for the duties of civil office. This is imperative under a government where every citizen is counted a sovereign and enjoys the right of suffrage. If the "powers that be are ordained of God," then are we God's agency in carrying on government, and voting men into office is a moral act—a duty which we owe to God and our country; hence we may not shrink from the responsibility through indifference, or whenever a conscientious vote will disturb a sordid politician.

In the exercise of our civil rights, and in elevating men to power and public trust, we are not to be controlled by a narrow-minded selfishness, or mere party bias, or side issues designed to divert attention from fundamental principles. Nor are we to be borne along by the political tornadoes that periodically sweep over the country, overwhelming, in their progress, the conscientious doubts and moral convictions of many sincere men.

Patriotism, high minded, unselfish, and lofty in its aim, ambition; will lead us to select trustworthy men as candidates for public office. Such, in the administration of just government, will be a "Terror to evil doers, and a praise to them that do well." But when base, corrupt men, in power, the people mourn. Yea, "The wicked walk on every side, when the vilest men are exalted."

When God directed the Jews in the choice of their civil rulers, it was in the following words: "Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." Ex. xviii. 21. Now such men might not be very popular in certain localities, and with certain politicians; but what party would discard them on account of such qualities? Indeed, it is one of the hopeful aspects of our country, that with all our corruptions, parties still feel the necessity of consulting the public conscience in the selection of their candidates for civil office. God has said, "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. xxi. 2. And it will be a dark day for our nation when the reins of civil government are committed to such as "Neither fear God, nor regard man."

2nd. In the next place, we should render civil government an efficient support. This support must consist in co-operation and such tribute as may be necessary to sustain government in the exercise of its legitimate authority. So far as the obligation is concerned, it matters not whether our suffrage placed the officers of government in power, or the voice of others;—when duly chosen according to the Constitution of the country, they are the representatives of the government—God's ministers, bearing the sword of justice; and it becomes our solemn and imperative duty to sustain them in their official character and relation.

Civil government, unfortunately, has been embarrassed with two classes of "come-outers," differing widely in character, and principles; while practically these "extremes meet" in opposition to civil authority. For convenience, I will designate them, the negative and positive forces that embarrass government by withholding a ready, cheerful, efficient support.

The negatives declare neutrality, and perhaps, "non-resistance" in principle, except with the tongue. They entertain a holy horror of voting and of civil office, because there are evils connected with government. They would seem to be more conscientious and upright than Abraham, and Joseph, and Moses, and Ezra, and Nehemiah, and Daniel, and Paul, and even our Savior—all of whom either paid civil office, or paid tribute to sustain civil government, while our "negative come-outers" will do neither, unless from necessity. Left in such hands, civil government would

pass away, and anarchy overspread the earth.

But do we discover any thing more congenial to government in the positive class of "come-outers"? Do they, in reality, yield a better support? Are they more safe and reliable in the day of national peril? Does their patriotism expend, as danger increases, until sectional interest, party issues, and all minor differences give place to love of country? Were it so, our nation would have less occasion to complain of its professed friends.

I do not now allude to our open enemies who have raised the standard of rebellion and meet us on the field of blood and carnage as determined foes. But to a class of disappointed, vindictive politicians—the refuse of different parties—and who seem to be controlled by the principle of "rule or ruin." Hence, no sooner is an administration established, opposed to their creed and selfish ambition, than Brutus-like, they begin to embarrass and conspire for its overthrow, regardless of consequences to our country. They dare not declare against government, in so many words; but come out from the administration of government because carried on by men obnoxious to their creed.

The support we owe government, requires no renunciation of faith, or sacrifice of principle, nor the endorsement of every official act of the administration; but that we will aid in carrying out all the legitimate designs of government, even at the sacrifice of personal feeling and interest, when the general good demands it. Although a sovereign, yet man becomes a subject, and even a servant, when necessary to serve God and his country.

3. Another thing which we should render to Cæsar, or civil government, is the respect due to a public officer. Perhaps in no civilized government or nation are public officers treated with more disrespect than in our country. "Thou shalt not speak evil of the ruler of thy people," was Paul's reply when accused of reviling God's high priest. "Honor to whom honor is due," was a maxim as well as injunction.

We do not claim that men are to be forever honored because once in power, or that office places them above rebuke when they sin; nor that men in power can degrade themselves with vice and still command respect. But a people that pay little respect to the officers of civil government, will not be likely to reverence their official acts.

God has connected honor with station; so that from the lowest circle of power to the highest, the head of every circle may receive the honor and respect due to such a position of responsibility. When this honor is denied, obedience to the higher power, ceases to be a pleasure, and can scarcely be a virtue.

Hence the importance of the Bible injunction, "Honor to whom honor is due." A nation that reviles its rulers, thereby degrades itself, since the people are generally no better than the men they place in power. Party rancor and hate has done much to license the practice of reviling public men. Indeed it is the modern weapon of political warfare.

11. Having thus far considered the duties which we owe to God and Cæsar, or civil and divine government, I will now show the perfect harmony and consistency of these respective duties. In doing this, I promise brevity.

Duties never clash with each other, however various and multiplied, according to the changes and relations of human life. God, who sees the end from the beginning, could make no such mistake in adjusting the civil, social, and moral relations of this world. Hence, duties, however numerous, like parallel lines, may run side by side, and almost touch, but never conflict.

Our Savior has laid down a principle which is the key to this beautiful harmony. It is in these words: "No man can serve two masters." Now, the reason why he cannot is obvious. Both masters are supposed to exercise over him equal jurisdiction, and each may require obedience in opposite directions at the same time. Of course, he cannot serve both; but if one master is subordinate to the other, then there will be no difficulty, since the subordinate master must yield to the authority of the higher power.

Now this principle illustrates, exactly, our civil and divine relations. God is the supreme head of all power and dominion in heaven and earth. Cæsar, therefore, is subordinate, and can never cross the line of divine jurisdiction with a single requirement; if he does, we are under no obligation to obey.

The harmony and consistency of this principle is seen in every relation, from the highest to the lowest organized circle of power. Family government is subordinate to the State, and the State to the National Constitution, and the nation is subject to God. Reverse the divine order, and confusion and discord would soon change the harmony of government into universal anarchy. There must be an ultimate appeal, a final decision, to